

April 17  
1930

CENTENNIAL YEAR

1930

THE LATTER-DAY SAINTS'  
**MILLENNIAL STAR**

ESTABLISHED IN 1840

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*“And the graves of the saints shall be opened; and they shall come forth and stand on the right hand of the Lamb, when he shall stand upon Mount Zion, and upon the holy city, the New Jerusalem; and they shall sing the song of the Lamb, day and night forever and ever.”* DOCTRINE AND COVENANTS 135:56.

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**THE JOY OF ETERNAL LIFE**

BY JOSEPH SMITH, THE PROPHET

(Selected from his Discourses)

IF TO-MORROW I shall be called to lie in yonder tomb, in the morning of the resurrection let me strike hands with my father, and cry, “My father,” and he will say, “My son, my son,” as soon as the rock rends and before we come out of our graves.

And may we contemplate these things so? Yes, if we learn how to live and how to die. When we lie down we contemplate how we may rise in the morning; and it is pleasing for friends to lie down together, locked in the arms of love, to sleep and wake in each other's embrace and renew their conversation.

Would you think it strange if I relate to you what I have seen in vision in relation to this interesting theme? Those who have died in Jesus Christ may expect to enter into all that fruition of joy when they come forth, which they possessed or anticipated here.

**A VISION OF THE RESURRECTION**

So plain was the vision, that I actually saw men, before they had ascended from the tomb, as though they were getting up slowly. They took each other by the hand and said to each other, “My father, my son, my mother, my daughter, my brother, my sister.” And when the voice calls for the dead to arise, suppose I am laid by the side of my father, what would be the first joy of my heart? To meet my father, my mother, my

brother, my sister; and when they are by my side, I embrace them and they me. . . .

#### FAMILY ASSOCIATIONS IN THE HEREAFTER

More painful to me are the thoughts of annihilation than death. If I have no expectation of seeing my father, mother, brothers, sisters and friends again, my heart would burst in a moment, and I should go down to my grave.

The expectation of seeing my friends in the morning of the resurrection cheers my soul and makes me bear up against the evils of life. It is like their taking a long journey, and on their return we meet them with increased joy.

God has revealed His Son from the heavens and the doctrine of the resurrection also; and we have a knowledge that those we bury here God will bring up again, clothed upon and quickened by the Spirit of the great God; and what mattereth it whether we lay them down, or we lay down with them, when we can keep them no longer? Let these truths sink down in our hearts, that we may even here begin to enjoy that which shall be in full hereafter.

Hosanna, hosanna, hosanna to Almighty God, that rays of light begin to burst forth upon us even now. I cannot find words in which to express myself. I am not learned, but I have as good feelings as any man. (*History of the Church*, Vol. 5, p. 360.)

#### THE IMMORTAL SPIRIT OF MAN

How consoling to the mourners when they are called to part with a husband, wife, father, mother, child, or dear relative, to know that, although the earthly tabernacle is laid down and dissolved, they shall rise again, to dwell in everlasting burnings in immortal glory, not to sorrow, suffer, or die any more; but they shall be heirs of God and joint-heirs with Jesus Christ. What is it? To inherit the same power, the same glory, and the same exaltation, until you arrive at the station of a God and ascend the throne of eternal power, the same as those who have gone before. . . . Why, I do the things I saw my Father do when worlds came rolling into existence. My Father worked out His kingdom with fear and trembling, and I must do the same; and when I get my kingdom, I shall present it to my Father, so that He may obtain kingdom upon kingdom, and it will exalt Him in glory. . . .

I am dwelling on the immortality of the spirit of man. Is it logical to say that the intelligence of spirits is immortal, and yet that it had a beginning? The intelligence of spirits had no beginning, neither will it have an end. That is good logic. That which has a beginning may have an end. There never was a time when there were not spirits; for they are co-equal with our Father in heaven.

I want to reason more on the spirit of man; for I am dwelling

on the body and spirit of man—on the subject of the dead. I take my ring from my finger and liken it unto the mind of man—the immortal part, because it has no beginning. Suppose you cut it in two; then it has a beginning and an end; but join it again, and it continues one eternal round. So with the spirit of man. As the Lord liveth, if it had a beginning, it will have an end. All the fools and learned and wise men from the beginning of creation, who say that the spirit of man had a beginning, prove that it must have an end; and if that doctrine is true, then the doctrine of annihilation would be true. But if I am right, I might with boldness proclaim from the housetops that God never had the power to create the spirit of man at all. God Himself could not create Himself.

#### ETERNAL NATURE OF INTELLIGENCE

Intelligence is eternal and exists upon a self-existent principle. It is a spirit from age to age, and there is no creation about it. All the minds and spirits that God ever sent into this world are susceptible of enlargement.

The first principles of man are self-existent with God. God Himself, finding He was in the midst of spirits and glory, because He was more intelligent, saw proper to institute laws whereby the rest could have a privilege to advance like Himself. The relationship we have with God places us in a situation to advance in knowledge. He has the power to institute laws to instruct the weaker intelligences, that they might have one glory upon another, and all that knowledge, power, glory, and intelligence which is requisite in order to save them in the world of spirits. . . .

A man is his own tormentor and his own condemner. Hence the saying, They shall go into the lake that burns with fire and brimstone. The torment of disappointment in the mind of man is as exquisite as a lake burning with fire and brimstone. I say so is the torment of man.

#### THE JOY OF REUNION

I have a father, brothers, children, and friends who have gone to a world of spirits. They are only absent for a moment. They are in the spirit, and we shall soon meet again. The time will soon arrive when the trumpet shall sound. When we depart, we shall hail our mothers, fathers, friends, and all whom we love, who have fallen asleep in Jesus. There will be no fear of mobs, persecutions, or malicious lawsuits and arrests; but it will be an eternity of felicity. . . . I cannot lie down until my work is finished. . . . When I am called by the trump of the archangel and weighed in the balance, you will all know me then. I add no more. God bless you all! Amen. (*History of the Church*, Vol. 6, pp. 301-304.)

As concerning the resurrection, I will merely say that all men will come from the grave as they lie down, whether old or young; there will not be "added unto their stature one cubit," neither taken from it; all will be raised by the power of God, having spirit in their bodies, and not blood. (*History of the Church*, Vol. 4, p. 555.)

There is no fundamental principle belonging to a human system that ever goes into another in this world or in the world to come; I care not what the theories of men are. We have the testimony that God will raise us up, and He has the power to do it. If any one suppose that any part of our bodies, that is, the fundamental parts thereof, ever goes into another body, he is mistaken. (*History of the Church*, Vol. 5, p. 339.)

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## THE REUNITING OF BODY AND SPIRIT

BY PRESIDENT BRIGHAM YOUNG

(Selected from his Discourses)

OUR bodies are composed of visible, tangible matter, as you all understand; you also know that they are born into this world. They then begin to partake of the elements adapted to their organization and growth, increase to manhood, become old, decay, and pass again into the dust. Now in the first place, though I have explained this many times, what we call death is the operation of life, inherent in the matter of which the body is composed, and which causes the decomposition after the spirit has left the body. Were not that the fact, the body, from which has fled the spirit, would remain to all eternity, just as it was when the spirit left it, and would not decay.

### THE NATURE OF DEATH

What is commonly called death does not destroy the body; it only causes separation of spirit and body, but the principle of life, inherent in the native elements, of which the body is composed, still continues with the particles of that body and causes it to decay, to dissolve itself into the elements of which it was composed, and all of which continues to have life. When the spirit given to man leaves the body, the tabernacle begins to decompose. Is that death? No, death only separates the spirit and body, and a principle of life still operates in the untenanted tabernacle, but in a different way, and producing different effects from those observed while it was tenanted by the spirit. There is not a particle of element which is not filled with life, and all space is filled with element; there is no such thing as empty space, though some philosophers contend that there is. (*Journal of Discourses*, Vol. 3, p. 276.)

After the spirit leaves the body, it remains without a tabernacle in the spirit world until the Lord, by His law that He has ordained, brings to pass the resurrection of the dead. When the angel who holds the keys of the resurrection shall sound his trumpet, then the peculiar fundamental particles that organized our bodies here, if we do honour to them, though they be deposited in the depths of the sea, and though one particle is in the north, another in the south, another in the east, and another in the west, will be brought together again in the twinkling of an eye, and our spirits will take possession of them. We shall then be prepared to dwell with the Father and the Son, and we never can be prepared to dwell with them until then. Spirits, when they leave their bodies, do not dwell with the Father and the Son, but live in the spirit world, where there are places prepared for them. Those who do honour to their tabernacles, and love and believe in the Lord Jesus Christ, must put off this mortality, or they cannot put on immortality. This body must be changed, else it cannot be prepared to dwell in the glory of the Father. (*Journal of Discourses*, Vol. 8, p. 28.)

#### JESUS CHRIST, THE FIRST FRUITS

Jesus was the first begotten from the dead, as you will understand. Neither Enoch, Elijah, Moses, nor any other man that ever lived on earth, no matter how strictly he lived, ever obtained a resurrection until after Jesus Christ's body was called from the tomb by the angel. He was the first begotten from the dead. He is the Master of the resurrection—the first flesh that lived here after receiving the glory of the resurrection. (*Journal of Discourses*, Vol. 8, p. 260.)

The blood He spilled upon Mount Calvary He did not receive again into His veins. That was poured out, and when He was resurrected, another element took the place of the blood. It will be so with every person who receives a resurrection; the blood will not be resurrected with the body, being designed only to sustain the life of the present organization. When that is dissolved, and we again obtain our bodies by the power of the resurrection, that which we now call the life of the body, and which is formed from the food we eat and the water we drink will be supplanted by another element; for flesh and blood cannot inherit the Kingdom of God. (*Journal of Discourses*, Vol. 7, p. 163.)

#### SEVERAL RESURRECTIONS

You read about a first resurrection. If there is a first, there is a second. And if a second, may there not be a third, and a fourth, and so on? Yes; and happy are they who have a part in the first resurrection. Yes, more blessed are they than any others. But blessed also are they who will have part in the second resurrection, for they will be brought forth to enjoy a kingdom that is more

glorious than the sectarian world ever dreamed of. (*Journal of Discourses*, Vol. 7, p. 287.)

No man can enter the celestial kingdom and be crowned with a celestial glory until he gets his resurrected body; but Joseph and the faithful who have died have gained a victory over the power of the Devil, which you and I have not yet gained. So long as we live in these tabernacles, so long we will be subject to the temptations and power of the Devil; but when we lay them down, if we have been faithful, we have gained the victory so far; but even then we are not so far advanced at once as to be beyond the neighbourhood of evil spirits. (*Journal of Discourses*, Vol. 3, p. 371.)

## THE REALITY OF THE RESURRECTION

BY PRESIDENT JOHN TAYLOR

THE APOSTLE PAUL, in answer to the question, "How are the dead raised up? and with what body do they come?" said, "Thou fool, that which thou sowest is not quickened, except it die: And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain." . . . The Saviour said, "The maid is not dead, but sleepeth." Also, "He that believeth in me though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die." Have these our friends gone to sleep? Yes; but when He who says, "I am the resurrection, and the life," shall speak, the bodies we now see lying lifeless and inanimate, will be quickened; bone shall come to its bone, and sinews and flesh shall cover them, until the whole being will be resuscitated, and the dead, as has been said, will stand upon their feet an exceeding great army. So all mankind, the righteous and the unrighteous, shall stand before God, having been quickened in the flesh. "As in Adam all die, so in Christ shall all be made alive."

### UNIVERSALITY OF THE RESURRECTION

What, will every body be resurrected? Yes, every living being; "But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. Then cometh the end." That is, the Saints shall live and reign with Christ a thousand years. One of the Apostles says: "But the rest of the dead lived not again until the thousand years were finished." But all must come forth from the grave, some time or other, in the self-same tabernacles that they possessed while living on the earth. It will be just as Ezekiel has described it—bone will come to its bone, and flesh and sinew will cover the skeleton, and at the Lord's bidding, breath will enter the body, and we shall appear, many of us, a marvel to ourselves. . . .

How consoling it is to those who are called upon to mourn the loss of dear friends in death, to know that they will again be associated with them! How encouraging to all who live according to the revealed principles of truth, perhaps more especially to those whose lives are well spent, who have borne the heat and burden of the day, to know that ere long we shall burst the barriers of the tomb, and come forth living and immortal souls, to enjoy the society of our tried and trusted friends, no more to be afflicted with the seeds of death, and to finish the work the Father has given us to do!

#### ESSENTIAL ELEMENTS

I know that some people of very limited comprehension will say that all the parts of the body cannot be brought together, for, say they, the fish probably have eaten them up, or the whole may have been blown to the four winds of heaven, etc. It is true the body, or the organization, may be destroyed in various ways, but it is not true that the particles out of which it was created can be destroyed. They are eternal; they never were created. This is not only a principle associated with our religion, or in other words, with the great science of life, but is in accordance with acknowledged science. You may take, for instance, a handful of fine gold, and scatter it in the street among the dust; again, gather together the materials among which you have thrown the gold, and you can separate one from the other so thoroughly, that your handful of gold can be returned to you; yes, every grain of it. You may take particles of silver, iron, copper, lead, etc., and mix them together with any other ingredients, and there are certain principles connected with them by which these different materials can be eliminated, every particle cleaving to that of its own element.

Our text says, "All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds." As the gold and the silver and other minerals can be mixed together and again separated, so the different kinds or particles of flesh may be united, one going into the other through natural processes, but the same God by whose wisdom the laws were made which so govern the mineral bodies, separating them one from another, has also framed and made laws by which the various particles of the different kinds of flesh can be separated, each returning and cleaving to its respective element. The component parts of man can no more become the flesh of beasts or fishes than gold can become silver, lead turn to iron, or copper to gold. Each is separate and distinct from the other.

These things are strictly scriptural; they are strictly scientific and philosophical, and are in accordance with the laws God has revealed to us, and who can refute them? (*Journal of Discourses*, Vol. 18, p. 332-35.)

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THURSDAY, APRIL 17, 1930

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### EDITORIAL

#### AT EASTERTIDE

“ETERNAL LIFE . . . is the greatest of all the gifts of God.”

Eternal life is vastly different from eternal existence. It implies progression, unfolding and upward climbing. Life is actively overcoming resistance; existence may be static and drifting. The “greatest gift” is an eager, striving, advancing existence.

Whosoever keeps the commandments of the Lord and endures to the end, will receive this greatest of gifts. Obedience to law brings sure rewards. Slumbering powers are roused into action, and man becomes fully alive. Gifts go only to those who are worthy.

Man’s eternal spirit needs a body, as a tool with which to continue, completely, the unending process of discovering and using truth—the essence of progression. In a universe of spirit and matter, a body as a house for the indestructible spirit, is necessary for full life on earth or in the hereafter. Man came upon earth to secure a body.

The earth claims its own. The body of man in due course of time is laid down in the grave. After a season, it is brought out of the grave, this time purified and imperishable, through a wonder-working process called the resurrection, to unite with the waiting spirit. From that time onward, progress, the holy purpose of living, may go on more rapidly. Then, the Plan of Salvation approaches consummation.

All who were accounted worthy to come on earth—the generations and races of mankind—will receive their bodies in the resurrection. But only those who on earth and afterward use their powers of spirit and body for righteousness are fully alive. They, alone, are those to whom the Lord can direct the gift of eternal life.

The resurrection was made possible by the voluntary sacrifice of the Lord Jesus Christ. He gave vicarious service for all mankind, so that the earth-journey might not be in vain. He brought together the broken current of life. He did all that was necessary, in pain and struggle, to free the body from the claims of earth, and to cleanse it from the seeds of death. He suffered agony and death, the transcendental sorrow of a God, in love for us and in compliance with the law of the Father which He had accepted. He became our Redeemer, our Saviour, the Giver of the means by which we may secure God’s “greatest gift.”

This day we turn our hearts and minds, in gratitude, praise and love, to our Elder Brother, Jesus, the Christ.—W.



## REDEMPTION OF CHILDREN

BY PRESIDENT WILFORD WOODRUFF

(Selected from his Discourses)

THE QUESTION may arise with me and with you: "Why has the Lord taken away my children?" But that is not for me to tell, because I do not know; it is in the hands of the Lord, and it has been so from the creation of the world all the way down. Children are taken away in their infancy, and they go to the spirit world. They come here and fulfil the object of their coming; that is, they tabernacle in the flesh. They come to receive a probation and an inheritance on the earth. They obtain a body or tabernacle, and that tabernacle will be preserved for them, and in the morning of the resurrection, the spirits and bodies will be reunited. . . .

Our children will be restored to us as they are laid down, if we, their parents, keep the faith and prove ourselves worthy to obtain eternal life; and if we do not prove ourselves, our children will still be preserved, and will inherit celestial glory. . . . All parents who have received children here according to the order of God and the holy Priesthood, no matter in what age they may have lived, will claim those children in the morning of the resurrection, and they will be given unto them and they will grace their family organizations in the celestial world. (*Journal of Discourses*, Vol. 18, p. 32.)

## NOT CONDEMNED

With regard to redemption, Paul said that all the children of Adam are redeemed from the fall by the atoning blood of Jesus, and all infants are redeemed as well as other people. There is no infant or child that has died before arriving at the years of accountability, who is not redeemed, and is therefore entirely beyond the torments of hell, to use a sectarian term. And any doctrine, such as the sprinkling of infants or any religious rite for little children is of no effect whatever, neither in this world nor in the world to come. It is a man-made doctrine, and therefore not ordained of God. . . . They are redeemed by the blood of Jesus Christ, and when they die, whether of Christian, Pagan or Jewish parentage, their spirits are taken home to God who gave them, and never go to suffer torments of any kind. (*Journal of Discourses*, Vol. 23, p. 126.)

The resurrection of the dead presents itself before the enlightened mind of man, and he has a foundation for his spirit to rest upon. That is the position of the Latter-day Saints to-day. We do know for ourselves; we are not in the dark with regard to this matter; God has revealed it to us, and we do understand the principle of the resurrection of the dead, and that the Gospel

brings life and immortality to light. We have received the Gospel, and if we are true to the principles of that Gospel as long as we live, we shall be made partakers of immortality, exaltation and glory. (*Journal of Discourses*, Vol. 18, p. 33.)

## BLESSED ARE THOSE WHO DIE IN THE LORD

BY PRESIDENT LORENZO SNOW

(Address delivered at the funeral service of Erastus Snow.)

AND I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth : Yea, saith the Spirit, that they may rest from their labours ; and their works do follow them.

We meet upon this occasion to show our respect for our departed brother, and also for his family and friends. His demise was unexpected to most of the Saints, unlooked for and most unwelcome. We cannot say that Brother Erastus Snow is dead. The house in which he dwelt lies there in that casket ; but he has only left it for a season. He is not dead. He lives—he lives more effectually than ever before. We feel to mourn because we cannot see him, and associate with him whom we have learned to love ; and we feel that we now meet in his departure, a heavy loss. In this we are not deceived. We feel that we need his counsel and the benefit of his great wisdom, gained by a long life of experience. But our loss is his gain. Were he here, he could say, with the Apostle Paul : “I have fought a good fight, I have finished my course, I have kept the faith.” This he could truthfully say ; and the blessings I have read in the verse from John’s Revelations will surely follow him.

In the same chapter we are told that John saw an angel fly in the midst of heaven with the fulness of the Gospel, which we have received ; and through so doing we have received much wisdom and knowledge of things which astonish the world when we speak of them. We have learned that, in temples, we are able to form ties which are not dissolved at death, but which reach into eternity ; sacred ties which bind families together for time and eternity. Brother Erastus has formed these ties, and now he has gone to another world ; his works will follow him. The labours he has performed, and the associations he has established here, he will derive the benefit of in the sphere to which he has gone. The society of his family he will enjoy there. Well might a holy angel utter the words that were spoken to John the Revelator, and command them to be written, “Blessed are the dead which die in the Lord.” Those words are most important to be written for the guidance and comfort of the children of men.

Our Brother Erastus now rests from the arduous labours in which he spent the greater part of his life. He can now see that the promises made to him are secured to him, and that no power

can deprive him of them. His family will follow him, and the blessings that have been sealed upon him he will receive.

There is an undefinable feeling on the present occasion. We have not dressed our stand in mourning, but in light, signifying the purity of the individual, of the beloved brother whose labours on earth are completed. He has gone to be crowned with eternal glory. Had he strayed from the path of truth, then we might well have decorated these stands with that which represents grief. We feel that for the time being we have met with a great loss; yet it is a great glory to him. When his eyes first saw this valley, dedicated to the Saints, he waved his hat and shouted "Hallelujah! Hosanna!" I can imagine that when he passed the veil and saw Joseph and others, he could shout hosanna with a thousand-fold greater joy.

I cannot express my feelings on this occasion. I ask God to bless the family of Brother Erastus, that they may have strength to pass through the fiery ordeal as successfully as he has done, that when they go to the spirit world their prospects may be as bright as his. (*Millennial Star*, Vol. 50, pp. 418-19.)

## THE RESURRECTION: A GUIDE FOR HUMAN CONDUCT

BY PRESIDENT JOSEPH F. SMITH

(Selected from his Writings)

I BELIEVE that as Christ arose from the dead, so shall all the faithful arise. We shall all see one another again. I know that Jesus is the Christ, that after His death and burial He arose from the dead, and became the first fruits of the resurrection. To all believers, and to the Latter-day Saints especially, there is sweet comfort in this knowledge, and in the thought that through obedience to the ordinances and principles of the Gospel, which Christ, our Saviour, taught and enjoined upon the people and His disciples, men shall be born again, redeemed from sin, arise from the grave, and, like Jesus, return into the presence of the Father. Death is not the end. When we, sorrowing, lay away our loved ones in the grave, we have an assurance based upon the life, words and resurrection of Christ, that we shall again meet and shake hands and associate with them in a better life, where sorrow and trouble are ended, and where there is to be no more parting.

### SPIRITS IN PARADISE

This knowledge is one of the greatest incentives that we have to live right in this life, to pass through mortality, doing and feeling and accomplishing good. The spirits of all men, as soon as they depart from this mortal body, whether they are good or evil, we are told in the Book of Mormon, are taken home to that God who gave them life, where there is a separation, a partial judgment,

and the spirits of those who are righteous are received into a state of happiness which is called paradise, a state of rest, a state of peace, where they expand in wisdom, where they have respite from all their troubles, and where care and sorrow do not annoy. The wicked, on the contrary, have no part nor portion in the Spirit of the Lord, and they are cast into outer darkness, being led captive, because of their own iniquity, by the evil one. And in this space between death and the resurrection of the body, the two classes of souls remain, in happiness or misery, until the time which is appointed of God that the dead shall come forth and be reunited both spirit and body, and be brought to stand before God, and be judged according to their works. This is the final judgment.

Where a man has obeyed the principles of the Gospel, used his influence for good, injured no soul, loved righteousness, and despised wrong doing, laying down his body to the rest of the righteous in the grave, I feel and know that, in addition to the spirit's promised state of peace and rest in paradise, there will be a glorious reunion of body and spirit, a bright awakening for him in the resurrection, and a future beyond, full of happiness. When this time shall come, none but God knoweth, but we do know that all men shall come forth from the dead.

#### EVIDENCES OF THE RESURRECTION

I know these statements to be true; I know them to be true by the thrill of the inspiration of God which fills my entire being with this knowledge. To me they are consistent with God's wisdom and with His holy purposes. We have the testimony of Christ, the testimony of the prophets, the whisperings of the Holy Spirit, and with these evidences, I cannot help but believe, and know that there is a resurrection of the dead, a literal, actual resurrection of the body. I cannot believe that a wise and merciful God would create a man . . . only to live a few years, then to pass away forever, to be known no more. As Jesus arose from the dead, so will He and all the innocent and righteous arise. The elements which compose this temporal body will not perish, will not cease to exist, but in the day of the resurrection these elements will come together again, bone to bone, and flesh to flesh. The body will come forth as it is laid to rest, for there is no growth nor development in the grave. As it is laid down, so will it arise, and changes to perfection will come by the law of restitution. (*Improvement Era*, Vol. 7, p. 619.)

We distinctly believe that Jesus Christ Himself is the true, and only true type of the resurrection of men from death unto life. We believe there is no other form of resurrection from death to life; that as He rose, and as He preserved His identity, even to the scars of the wounds in His hands and feet and side, that He could prove Himself to those who were skeptical of the possibility of

rising from the dead, that He was indeed Himself, the Lord crucified, buried in the tomb, and raised again from death to life. So it will be with you and with every son and daughter of Adam, born into the world. You will not lose your identity any more than Christ did. You will be brought forth from death to life again, just as surely as Christ was brought forth from death to life again, just as surely as those who ministered to the Prophet Joseph Smith had been raised from death to life—therefore, in the same manner in which Christ has been raised, so will life, and the resurrection from death to life again, come upon all who have descended from our first parents. The death that came into the world by Adam's transgression has been conquered, and its terror vanquished by the power and righteousness of the Son of God. He came to redeem man from the temporal death, and also to save him from spiritual death if he will repent of his sins, and will believe on the name of Christ, follow His example, and obey His laws. (*Apr. C. R.*, 1912, p. 135-136.)

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## THE COMFORTING SPIRIT OF GOD

BY PRESIDENT HEBER J. GRANT

(Extracts from a letter written to Mr. and Mrs. O. L. Winters)

WHEN my son Heber was dying, notwithstanding I had builded great hopes upon his future life and he was my only living son, I never experienced a more peaceful, calm spirit, than was in my home. I was sitting by the little boy, expecting every moment would be the last. Between me and your sister, Augusta, was a vacant chair, and as I was sitting there, the impression came over me that my boy's mother was occupying this vacant chair, waiting for him to breathe his last. I turned to Augusta and spoke of the peaceful influence that I felt, that there was apparently no death in the room, and asked her how she felt. She said her feelings were the same as mine, and she had the impression that Lucy was in the chair between us, waiting for Heber's death.

### A COMFORTING DREAM

When Heber was dying, they came and woke me up. I had just finished having a dream. The dream was that while I was sleeping, a messenger came in company with my wife Lucy, and she instructed him to carefully take Heber out of the bed, that she had come for him, and she wanted him to go with her, and the messenger was to take him so quietly that I would not be disturbed. In my dream, I jumped up out of bed immediately, and took hold of my boy. The messenger who was acting under Lucy's instructions to take him away had a struggle with me, and I succeeded in wrenching Heber away from him. But in

doing so, I fell, and I fell upon him, and very seriously injured his limb, from which he had been suffering so long with hip disease. His cries of agony pierced my very soul, and I got to thinking, "What if I have injured him, and made him lame for all the days of his life? It would have been better to have let his mother take him." I felt quite sad to think I had not consented to my boy being taken by his mother. I walked out of the house and wandered around the streets, and happened to meet Brother Joseph E. Taylor. I told him of Lucy coming to the house to try to get her boy, and of the struggle that I had had with the messenger. He spoke of the fact that a mother has to offer her life upon the altar of sacrifice to bring her children into the world, and he said to me, "Brother Grant, much as I like to keep my children on this earth, I believe if the mother of any of my children were to come for her child, I certainly would raise no objections. I do not think there should be any family quarrels over a matter of this kind." I walked home with the feeling in my heart that if Lucy returned again she could have her boy. I had just come to this conclusion in my dream when I was awakened, and the information was given to me that Heber was dying; and a subsequent impression which both Augusta and I received, that his mother was sitting between us waiting for his death, was in confirmation of my dream. . . .

#### THE PEACE THAT PASSETH UNDERSTANDING

No words of mine can express the gratitude that I felt at the time of Heber's death. Alma, in his commandments to his son Helaman (Book of Mormon, Chapter 36), speaks of the agony he felt when the angel appeared to him and rebuked him, and says nothing could be more exquisite than his pain. Alma also tells of the joy that he felt after calling upon the name of Jesus Christ, and says that nothing could be so exquisite as the peace and happiness that came to him. I can testify of my absolute knowledge that nothing short of the Spirit of the Lord ever could have brought the peace and comfort to me which I experienced at the time of Heber's death.

I am naturally affectionate in my disposition. I loved my last and only living son with all my heart. I had builded great hopes on what I expected him to accomplish. I expected to see him a missionary proclaiming the Gospel of Jesus Christ, and I hoped that he might live to be a power for good upon the earth; and yet, notwithstanding all these aspirations that I had for my boy, I was able, because of the blessings of the Lord, to see him die without shedding a tear. No power on earth could have given me this peace. It was of God. And I can never speak of it or write of it without feelings of gratitude filling my heart, far beyond any power with which I am endowed to express my feelings. (*Improvement Era*, Vol. 15, pp. 726-730.)

## SHEFFIELD DISTRICT CONFERENCE

THE Centennial Spring Conference of the Sheffield District was held on Saturday, Sunday and Monday, March 22nd-24th, in the Sheffield Branch Chapel. Special anniversary programs depicting the growth and progress of the Church were well given.

The missionaries shown in the accompanying photograph were present. The Sunday sessions were well attended by a large and earnest group of members and friends. The founding of the Relief Society was commemorated at the morning meeting. The members of the local organizations spoke on the work of this society. "The Kingdom Glorious," a Centennial pageant, was



MISSIONARIES AT SHEFFIELD CONFERENCE

Front row, left to right: Elder Steven D. Howells, London District; Elders Edward L. Hall and Joseph W. Marriott, Sheffield District; President Lucian C. Reid, Leeds District; Elder Glen T. Dixon, Sheffield District; second row: Elder Rulon S. Scoville, Sheffield District; Elder Wesley D. Amott, British Mission Office; British Mission President A. William Lund; Sister Josephine B. Lund, President British Mission Relief Societies; President William A. Dawson and Elder Allan M. Acomb (District Clerk), Sheffield District; third row: Elder Cyrus H. Gold, Leeds District; Elder Roland G. Manning, Nottingham District; Elder Virgil E. White, Sheffield District; Elder William D. Callister, European Mission Office; Elders Welden C. Roberts, Kenner B. Clayton and E. Ronald Jones, Sheffield District.

effectively produced in costume at the afternoon session. At the evening meeting, the remarks of Mission President A. William Lund centered around the authenticity of the Book of Mormon. Sister Lund told of the accomplishments of the Relief Society.

The M.I.A. organizations of the District met in lively contest on Saturday. The Barnsley Branch succeeded in winning the laurels. The missionary meeting held on Monday was interesting, and much valuable instruction was imparted by President and Sister Lmd. All the Elders bore fervid testimony to the truthfulness of the Gospel. A splendid memorial banquet, accompanied by toasts, closed the successful three-day program.

ALLAN M. ACOMB, District Clerk.

## CHRIST IS RISEN

BY CLAIRE STEWART BOYER

CHRIST is risen! And with Him rise  
All the glories of the eyes:  
Shoots from bulb and seed and tree,  
Breathing nature's mystery.

Christ is risen! And mankind hears  
All the music of the spheres:  
Bird and babe and choirs sing,  
Hearts rejoice and church bells ring.

Christ is risen! And from men's souls  
Virtues rise toward heavenly goals:  
Courage, faith and charity,  
Seeking out divinity;

Justice, wisdom, hope and love  
Soar on wings toward Him above;  
Resurrected—earth and men!  
Christ is risen once again!

BRITISH MISSION ADDRESS: A. WILLIAM LUND, PRESIDENT, 23 BOTH STREET, HANDSWORTH, BIRMINGHAM

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